The Western Luminary.

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RELIGIOUS.

SANDWICH ISLANDS.

EXTENSIVE REVIVAL AT KAILUA.

A letter from the Rev. Artemas Bishop, missionary at the *Sandwich Islands*, has been received at Portland, Maine, communicating the fact of the death of Mrs. Bishop, in February last. The Christian Mirror contains the following extract; from which it appears, that her *peaceful* death was used by the Holy Spirit to convince the natives of sin and a judgment to come, and to elicit the anxious inquiry from very many, "What shall I do to be saved!"

"The severe affliction which this stroke of Providence has brought upon me, is inexpressible. It is not only the loss of a wife, but such a wife, and in this land of strangers too, where she was my only earthly treasure, and at a [illegible] needed more than ever among this people. It was indeed a trying dispensation to us all, and we all feel anew the necessity of girding up our loins to be ready also when our Lord shall call us. But the Lord knows what is best, and will not afflict his children beyond what they are able to bear. With his messages of chastisement, he has also sent his comforts and consolations. In this cup of bitterness we have found many sweets, so that we can now say, "It is good for us to be afflicted." God has given proof, that he can carry on his work, (though human helpers fail,) and now at this time there is the most extensive Revival of Religion at Kailua, (the place from which He has removed an efficient labourer,) that has yet been known in these Islands; and that Revival was brought about, in great part, by the very afflictive dispensation, which has filled our hearts with mourning. Before her death, a very remarkable seriousness had commenced, and when the funeral scenes were over, and her prayers for, and exhortations to her pupils were fresh in their minds,—when they witnessed her end and saw it was peace, there was a general turning unto the Lord. Our houses became crowded daily with such as came solely with the inquiry, "What shall we do to be saved!" and before I left Kailua in April last, they had increased to 200, and Mr. Thurston wrote me the other day, that the work is still going on gloriously. I may now safely say with confidence, there is scarcely a prayerless house in that whole village, so generally is the attention of the people there turned to Religion."

WASHINGTON CITY.

We are glad to hear that the state of religion in Washington, D. C. is still favorable, and the effects of the 4 days' meeting still visible. Some weeks since a 4 days' meeting was held in Washington city, which issued happily in exciting the church to activity, and in calling the attention of the thoughtless to the things of eternity.

The meeting was held in the Rev. Mr. Post's church. The ministers who conducted the religious exercises, were the Rev. Mr. Walton, from Alexandria, Rev. Mr. Osborn, from Baltimore; and the Rev. Mr. Patterson, from Philadelphia. The meeting commenced on a Friday and continued till the next monday evening; with prayer meetings every day at sun-rise—preaching in the church every day at 11 o'clock, and at night. The sacrament was administered on the sabbath. A covenant was read to the new members whilst standing in the aisle before the pulpit, and at the words "*We now receive you into the communion of this church*" all the communicants rose on their feet as a token of the kindred feelings [illegible] which they received [illegible]. The occasion was solemn, and the whole 4 days was a season of refreshing to the saints: and some sinners, it is believed, were brought into the kingdom of God.—*Philadelphian.*

Extract of a letter from a gentleman in the city of Washington dated Dec. 2d, 1828, to a gentleman in this city.

"Knowing that you take a deep interest in the prosperity of Zion you will participate in our joy, when I inform you that the Lord has shed upon the 1st Presbyterian Church here, the saving influences of His Holy Spirit. At our last communion twenty five persons, chiefly young, united with the Church; and we expect at our next, as many more, to make a public profession of their faith in our ascended Redeemer—many of them are young men and the flower of our city.

Our Sabbath Schools too, those luxuriant nurseries of the Church, are flourishing with us.—During the last quarter, seven of our teachers and three scholars were hopefully converted to the Lord. What speaks volumes in favor of these institutions, is the fact that nearly all our converts have been more or less influenced in their religious feelings through the salutary effects of Sabbath School instruction: whilst watering others, they themselves have been watered." *Ib.*

REVIVALS IN OHIO.

From the Pandect.

From Dayton (O.) we have received some verbal accounts of a revival of religion.—We again intreat our brethren to send us narratives of those administrations of divine mercy, which are so well calculated to improve devotion and make glad the churches of God.

Through the medium of the Pioneer we learn that a deep religious excitement has taken place at Springfield Clark County; and a still more powerful work is begun, among the people of Lower Liberty. At an evening meeting when the assembly was dismissed, no one seemed disposed to depart—"It seemed as though their thoughts were so completely taken up with divine things that they had forgotten where they were. The fields here are white for the harvest. Oh! who will come and work for God!" This is the language of the Missionary who laboured among them a few weeks ago. Truly the harvest is great, and the labourers few. Christians, pray ye the Lord of the harvest, that he would send *labourers*—not idlers—but *labourers* unto the harvest. We need workmen, who can be instant in season and out of season—not half hearted turnaside men, who startle at a crust of bread, a rattle snake, or a log cabin.

The Rev. A. Craig, under date of the 22d Dec. says, "The spirit of anxious inquiry is still on the increase (Mt. Carmel) "Since I last wrote you, we have received seven [illegible] members on profession."

In the dark ages of christianity, when the light of heaven was obscured by the awful corruptions of "The man of Sin," revivals of religion were scarcely known on earth. Since the glorious reformation began, revivals were for a long time only expected and witnessed under the ministrations of such choice spirits as Baurin and Whitefield and Edwards. But *now* the signs of the times are changed, and revivals spring up in all times and places where ministers and people—*even two or three*—*pray* and *weep* at the "mercy seat, where Jesus answers prayer." The Lord Jesus has pledged himself, that "If any two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them." There is nothing too hard for the Lord, and he *does* give the Holy Spirit to them that ask him. If any say, We have asked and received not, let them not deceive themselves, and insult their Saviour by casting the blame on him. If they receive not, the fault is their own. "He is faithful who has promised." Why is there not a revival of religion wherever there are professors, and wherever there are men invested with the office of the holy ministry! Why do not revivals of religion continue and increase where they are begun! The answer is short and plain. Ministers and people do not pray and preach and hear and live in the constant view of eternity. They do not consecrate *all* and do *all* for the glory of God and the good of souls. If they did, unconverted sinners would be constrained to consecrate themselves to God, or make their escape to the pit. An atmosphere saturated with devotion, a region of holiness would become to them intolerable. J. L. W.

FROM THE PANDECT.

Young Ladies' Education Society, of the First Presbyterian Church of Cincinnatti.

Pursuant to notice, a number of young ladies convened at the house of Mr. B. Keys, on Tuesday, the 23d Dec. The meeting was opened with singing and prayer; and a very appropriate and impressive address was delivered by Mr. L. D. Howell. Miss B. Graham, was invited to preside, and Miss F. W. Wilson, to act as secretary for the meeting. A constitution was then read and adopted, which organized a Society auxiliary to the Education Society of the Cincinnati Presbytery; the specific object of which is to assist indigent students, whose piety and talents excite a reasonable expectation that they will, one day, preach the gospel of Christ. Industry forms one of the beautiful features of this young ladies' Society. They are to meet, not less than twice a month, to ply their needles in the fabrication of such articles of [illegible] as may be sold to their beneficiaries, or such other manufactures as may be sold to replenish their Treasury.

Hence the members may pay their subscriptions in cash, labour, or raw materials.

What a charming prospect is here! Youth, beauty, cultivated minds, skillful hands and devotional hearts, all united in one of the finest schemes of Christian enterprise—all united in presenting industry, prayer, alms and anthems of praise "as a memorial before God!"—May their faith, and zeal, and good works provoke very many. Reader, look at this society. With unaverted eye contemplate *some* of the delightful fruits of a REVIVAL OF RELIGION. Yes, *a revival*, from which you, perhaps, have turned away with cavil and scorn! Tell me, do *revivals* still appear to you unlovely! Is it still unamiable in your eyes for our sons and daughters to flee from the wrath to come, and like good Josiah, while they are yet young, set their hearts to seek the God of their fathers! Would you still take more delight in seeing your daughters squander away time and money, and ruin themselves and others in the Ball room and Theatre, than assiduously endeavour to save themselves and others from eternal death, by industry and prayer! O Blessed Redeemer, they who see no *beauty* in *Thee*, cannot be charmed with the loveliness of thy people! *They* must appear "black as the tents of Kedar" whilst Thou art beheld "without form or comeliness!!" J. L. W.

From the Columbian Star.

OBJECTS OF PUBLIC ATTENTION IN THE PRESENT DAY.

The public mind is almost daily agitated by a succession and variety of plans and expedients, professing to regard the well being of mankind. The annual reports of societies already in existence, meetings to form new ones, or to resuscitate those that have fallen into languor and decay, together with the various articles of intelligence from almost every portion of the world in relation to missionary movements, form a voluminous history for the space of each revolving year. These appeals have become so numerous and important, that it is hardly possible for the most dormant mind to sleep on undisturbed, amid the perpetual recurrence of vexatious calls, and the irritations of a pragmatic age. In this connexion it may be not unaptly said,

To each his sufferings: All are men
Condemned alike to groan,
The tender for another's pain,
The unfeeling for his own.

We mean not to treat, either with levity or pleasantry, a subject of such magnitude as that which respects the benevolence of the times. We are under the most honest conviction that truth and goodness are on the march towards a glorious consummation; that the streams of action that are now flowing out from the numerous fountains of Christian kindness, are in the main, pure and lucid, and that the Gospel of Christ has never found an age, for the exemplification of its simple charities, so fruitful as that which now beams upon us.

Many classes of mankind are, nevertheless, not a little alarmed at the events and movements of our times. They cannot imagine what has turned all the people so crazy, what has thrown the world into such a commotion, and what infatuation can be driving men into such extremes.

The whole tribe of your *covetous money holding people* are alarmed They are astonished beyond measure that such sums are given to support the pride and luxury of missionaries, that the happy heathen at a distance should be so loved and solicited, whilst the miserable heathen at home are neglected and permitted to die in their sins; and they charitably insinuate that all the donors to objects of this character, are the lovers of ostentation and pre-eminence. As to Bibles and Tracts they think the world is sufficiently full of such matters, and that it is high time to allow a little respite to the communities afflicted with begging. But do these *whiners*, who feel so much for the heathen near them, and care so little about those at a distance, perform any thing towards helping on the conversion of their ignorant neighbors? They are afraid of an inundation of Bibles and Tracts—have they helped to make it? If all had been of their mind, how many Bibles should we have had now in the world?

Some consternation begins to be depicted in the visages of those who think *ardent spirits* one of the good creatures of God, and therefore not to be discouraged They reprobate the doctrine of *total abstinence*, and determine to continue the use of the liquid fire, though it should be for no other reason than to show the world that they have the right to do so. They cannot see the harm in *taking a little* and therefore deem it very officious and ill timed in any one, to attempt to dissuade them from an indulgence so harmless and reasonable. To subject themselves to total abstinence for fear they might in time become drunkards, would be a self-distrust and suspicion quite too humiliating. But do they reflect that all poisons are the good creatures of God, that all excesses commence in small indulgences, that a wise man will not reserve to himself the liberty of sinning, whatever other liberty he may think proper to assert, and that rigid abstinence is the only certain safeguard against the inroads of intemperance.

The drony advocates of Antinomianism are also taking the alarm. This working age does not comport with their supine habits. They are afraid that the whole Christian world will become Arminian. It grieves them to see truth sacrificed to an overweening zeal for the extension of the Bible, and to missionary projects. The good old times and practices to which they were accustomed in their younger years, have been succeeded by a busy bustling generation which seems to threaten the prostration of their dearest prepossessions. This new generation, that has become at once so wise and consequential, would deprive them of all their Sunday ease and relaxation, and urge them to works of goodness and mercy in teaching Sabbath Schools, and in praying and reading with their neighbors. They consider it high time to resist these innovations, and contend for that ancient purity of doctrine which seems to be in danger of corruption. But can these good people show their faith without their works? Will they count us *legal* because we endeavor to conform to the command of our blessed Lord, "*To let our light so shine among men that they may see our good works?*" Does the present fashion of serving God cost them too much trouble and uneasiness? And would they like to have a system that shows more indulgence to the flesh? Then they will denounce all the useful doings of the present time, will brand the whole system with opprobrious epithets, and will sink into the torpor which they love.

From the Spirit and manners of the Age.

RELATIVE CLAIMS AND CHARACTER.

"Every man in religion," says Philip Henry, "is *really* what he is RELATIVELY:"—that is, what he is as a son to his parents—as a husband to his wife—as a father to his children—as a master to his servants,—*that* is his real character What he is in the world may be the mere virtue of necessity; and what he is in the church, the mere virtue of policy; but what he is at home, that he is in *heart*. The world can thrust him back into his own place whenever he becomes troublesome, and the church can disown him whenever he becomes unworthy of her holy fellowship; but his family can neither control his actions, nor retire from his company. Whoever else is independent of him, they are wholly dependent upon him for all their domestic happiness. His *principles* must be their bliss or bane; for there is no civil or ecclesiastical power which can enforce upon the head of a family, the family laws of heaven. The magistrate can bind over the outrageous man to keep the peace, and force him back if he desert his family; but he cannot soften his temper, nor bridle his tongue, nor regulate his private habits. He may be compelled to provide for his own house, but no part nor parcel of the laws of the land can compel him to *love* his household. All their peace and enjoyment must spring from his principles.

Relative character must be judged of by relative *claims*—they form the true standard of it. Now, our PARENTS, if alive, have unalienable and unalterable claims upon our affection and reverence. They felt and did for us very much of what we feel and do for our own children If we watch and water our "olive plants," we were watched and watered by our parents. Our children are in fact, *mirrors*, in which we may see the history of our own childhood reflected; and whatever we expect from them, of love or gratitude, that we may be sure is expected from us, and due by us. Are we then to our parents, all that we expect our children to be to us? Would we be satisfied with the same attention and tenderness from them, that we show to our own parents in their old age? Weigh the matter. We know exactly the degree of notice and respect we pay to our fathers and mothers; they know exactly how far we come up to their expectations; and the expectations of aged parents are hardly ever unreasonable; they are more easily pleased than any other class of relatives; they will bear, without upbraiding, almost any thing but utter neglect. Such being the facts of the case, would it satisfy us to be treated by our children as we treat our parents?

If this view of the matter suggest any improvements in our conduct towards them, it will tend to enforce these improvements, if we realize to ourselves the solemn period when we must be the *chief mourners* at the grave of our aged parents. Conscience will then call upon memory, and memory will obey the call, to bring up and bring out every instance of neglect and ingratitude, until the feelings of that dread moment, and the agonizing remorse of the *dark night* which follows it, will avenge the injured. Yes; those who bring down the gray hairs of their parents to the grave with sorrow, will not stand at that grave with impunity or ease. Compared with this parting interview, how enviable to be able to look forward to the solemn scene of a parent's death and burial—conscious of no cause for remorse or shame!

(From the N. H. Observer.)

DISPUTATION.

It is better to Pray than to Dispute.—Because, 1. Every real Christian can offer effectual, fervent prayer, which availeth much, but not more than one in twenty can argue with great ability, and though a weak defence is not certain evidence of a bad cause, it gives an opponent new courage and increased confidence. We have seen a shrewd infidel put on an air of triumph because his *well learnt questions* had proved too hard for a simple boy to answer; and had troubled his heart, though his faith remained unshaken.

2. Because disputes are apt to grow angry, and when disputants are once soured towards each other, little good cometh out of their controversy,—whereas humble prayer for another excites kind feelings toward him, and the happiest effects sometimes follow.

3. Men often defend sentiments which they rather *hope* than *believe* to be true. This is particularly the case with poor uneasy sinners, who try to believe there is *peace to the wicked*, notwithstanding the declaration of God himself to the contrary. We think we have known some half dozen who sincerely believe this lie. But a very great portion of those who pretend to do so, show by their restlessness when their favorite heresy is examined, that they have secret misgivings about its truth. They tremble lest it should fail them at last. But set them to work to de-

fend it, and that frequently, and the reasonings they employ to convince others, may, not unfrequently, satisfy themselves. We would not argue for a moment, with such an one. We would, if possible, drop a word which should touch his conscience, and make him tremble and flee from the wrath to come. We might pray with and for him, but his worthless doctrine we would not meddle with. We would not quibble about the meaning of words whose use has been settled for centuries, nor spend our energies on the question whether Judas shall occupy one of the "twelve thrones."* No: we would rather say to others, and remember ourselves, in the words of a pious minister. *There is a straight road to heaven!* THERE IS A STRAIGHT ROAD TO HEAVEN!

*We have heard it stoutly maintained that he will, by one whose immoral conduct needed *such a salvo*.

From the Christian Mirror.

INDECISION.

"Almost thou persuadest me to be a Christian."

Such were the feelings of sinners eighteen hundred years ago. Agrippa was almost, and but almost persuaded to be a Christian. And of how many may it now be said, they are almost persuaded to embrace Christ. How many like Agrippa, while they hear the ambassadors of Christ plead with God for them, and hold forth the offers of salvation, are convinced of the reasonableness of giving up their hearts to Christ; and yet are but almost persuaded to do it.—They go away, and like Agrippa continue still to despise and reject the offers of mercy. How many are there who shed tears during a sermon, and yet live careless through the week. How many who appear for years almost persuaded to be christians! They think, to day, that they must, they will seek for mercy, and give up their sins. But they are but almost persuaded to do it, and still continue in the same old way, growing worse and worse, more and more hardened How many may we find, who have stifled, or worn off serious impressions, and can now laugh at their former fears; and appear to have received seven other spirits more wicked than themselves. How shall we account for all this? Alas, they have not fallen from grace; but were only almost persuaded to be Christians. It is to be feared, too, that some professors are but almost persuaded to be possessors. Dear reader, is the character here delineated, your own? Are you but almost persuaded to embrace Christ? Then stop a moment, and clothe your feelings in language, and see if you are not shocked at it.—Turn your feelings into a prayer, and see if you are not afraid to offer it. "O my Creator, Preserver, and the Giver of all good, I am almost persuaded to love Thee, and go and dwell with Thee after death, in regions of bliss. I am almost persuaded to believe Thy word, and renounce sin, and seek my soul's salvation. I am almost persuaded to be happy, but not altogether, I love sin too well." Are you not shocked at such a prayer? And may you not as well use the words, as indulge the feelings? Such has been the language of your hearts for years; and such will be its language until you are altogether persuaded, or until your day of grace is ended, and your soul forever lost. If ever you come to Christ, you must make it a present business. You must bring the matter to a point, and let neither earth nor hell hinder you for a moment. And unless you do this you might as well do nothing as it respects your salvation.—You are more guilty if you are but almost persuaded to come to Christ, than those who are entirely indifferent. For you have seen that it is right, and reasonable, and necessary; and still resist the call—still refuse to come. You sin against greater light, against louder calls, and resist the more powerful influences of the Spirit. And if all this may be done safely, then you may continue to fight against God,—but if not, then turn at his reproof and live. MONITORIO.

MODERN SERMONIZING.

"Brilliant exhibitions are highly entertaining to mankind; and the successful authors of them are greatly admired and applauded. I know also, that they are, therefore, greatly coveted by others, and the Exhibitors sedulously imitated by multitudes, at the present time. I see, or think I see, with deep regret, both in Great Britain and this country, a constant leaning to what I should call, *not preaching*, but *pulpit exhibitions*. The scheme of such exhibitions appears to be, to write like some of the ancient historians and rhetoricians, not truth, but handsome compositions; made up of brilliant images, and striking and pleasing sentiments of passion, and adorned with fine figurative language, bold exclamations, and pompous phraseology. These, delivered with theatrical tones and gestures, carefully studied and artfully practised, are what seems now to be esteemed by multitudes the perfection of preaching. Accordingly, such as exhibit these things in this manner, are greatly commended, and followed with eagerness and admiration.

Were this subject to be regarded only as a matter of taste, it might perhaps be worth the time and labor of a critic to show, that the scheme, which I reprobate, is equally a violation of correct taste, and of duty. But it can scarcely merit a sober discussion from the desk. I shall only observe, that this was not the conduct of Pericles, Demosthenes, nor even of Cicero, when in earnest; much less was it that of Chatham. These great men, in all their fervid addresses to their countrymen, laboured, like persons of real business, to show them their real faults, errors, dangers, and duties; to evince the truths, which they taught, by irresistible arguments; and to make their audiences feel and act, because truth so powerfully demanded it. This is the way of nature, and the true road to success. He, who would acquire the success which they acquired, must follow the path which they trod." *Dr. Dwight.*

ON HALLOWING THE NAME OF GOD.

We say that God is just, wise, true, eternal, and the like. Now, to acknowledge these, is to hallow his name. (Mat. vi. 8.) We hallow him as wise, when we account honesty the best policy; as just, when we put the sword into his hand, and leave all vengeance to him; as omniscient, when we are as much afraid of the twilight as of the noon day; as true, when in all our miseries we distrust him not; as eternal, when we seek for an abiding city, whose builder is God.—*Farindon.*

BOOK OF DEUTERONOMY.

This is a book worthy to be read in, day and night, and never to be out of hands. For it is the most excellent of all the books of Moses. It is easy also and light and a very pure Gospel, that is to wit, a preaching of faith and love: deducing the love to God out of faith, and the love of a man's neighbor out of the love of God. Herein also, thou mayest learn right meditation or contemplation, which is nothing else save the calling to mind, and a repeating in the heart, of the glorious and wonderful deeds of God, and of his terrible handling of his enemies, and merciful entreating of them that come when he calleth them, which thing this book doth, and almost nothing else.—*Tyndale.*

CHRIST ALL IN ALL.

So now thou seest that life eternal and all good things are promised unto faith and belief; so that he that believeth on Christ shall be safe. Christ's blood hath purchased life for us, and hath made us the heirs of God; so that heaven cometh by Christ's blood. If thou wouldst obtain heaven with the merits and deservings of thine own works, so didst thou wrong, yea, and shamedst the blood of Christ, and unto thee were Christ dead in vain. Now is the true believer heir of God by Christ's deservings, yea, and in Christ was predestinated and ordained unto eternal life before the world began. And when the Gospel is preached unto us we believe the mercy of God, and in believing we receive the Spirit of God, which is the earnest of eternal life, and we are in eternal life already, and feel already in our hearts the sweetness thereof, and are overcome with the kindness of God and Christ, and therefore love the will of God, and of love are ready to work freely, and not to obtain that which is given us freely, and whereof we are heirs already.—*Ib.*

MILLENNIAL EPOCHS.

In whatever light it may be considered, it is an undoubted fact, that every thousandth year of the duration of the world, is connected with some extraordinary alteration as to the state of the church, which I shall here briefly note:—

about
1000. Birth of Noah, and his preaching of righteousness.
2000. Birth of Abraham, from whose days to the days of Solomon, no temple was built for Divine worship.
3000. Solomon builds his temple.
4000. The coming of our Saviour Jesus Christ.
5000. Dissensions from the church of Rome and the revival of true religion; for about this time history informs us, the church of Rome did begin to persecute, and to use cruelty in general, against all who dared to withstand her doctrine, till the time of Berengarius, whom Pope Nicholas compelled to recant, by force, in the year 1509.

Another millennium is now drawing fast towards its close; what events it may bring in its train we know not.

Since the close of the presidential election, the N. H Observer makes the following remarks. "The political excitement in our State, is we hope, now to subside. The question before the people has been an important one—but there is another question of greater moment to be settled by every one for himself, 'What shall I do to be saved?' We are sometimes in no small danger of forgetting the greater interest, in our attention to the smaller."

There are only two things in which the false professors of all religions have agreed; to persecute all other sects, and to plunder their own.

THE WESTERN
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NEW SUBSCRIBERS.

Persons who have procured new subscribers for the Western Luminary, will please forward their names, without delay. We shall for a few weeks print a number of extra copies, in order to furnish new subscribers with the papers from this date.

OLD SUBSCRIBERS,

Are reminded, that the amount of their subscriptions will be thankfully received and acknowledged, "and no questions asked." Where no private conveyance offers, we again inform them that we are willing to risk the safety of the mail, if sent in United States, or other specie paying Bank notes. "A word to the wise is sufficient."

"THE TRANSYLVANIAN."

Professor Matthews, of Transylvania University, proposes publishing a Literary Journal under the above title, to be issued in monthly numbers of 40 octavo pages each. Price $2 50 per year. In our next we shall insert his prospectus.

SABBATH SCHOOLS.

Mr. Skillman,—Last Sabbath morning, I visited the Sabbath School in the 1st Presbyterian Church, and was highly delighted to see *one hundred and thirty* children and youth receiving religious instruction. I could not help reflecting how different their situation from those strolling in the streets, profaning the Lord's day, corrupting each other, and emboldening each other in sin! What parent or guardian would refuse—would neglect to send their children to a Sabbath School! Who is neglecting this duty! If any one—think what an invaluable good you are denying your child! How will you answer for such a fault in that day when you shall meet your child at the bar of retribution—at that judgment where each shall receive according to his character--and you neglected to use the means of forming your child's character for heaven! A young man, who was acting the benevolent part of a teacher, put into my hand a testament and asked me to hear two little boys read. They were reading in the third chapter of Acts. The first clause of the 19th verse is, "Repent ye therefore and be converted." I said to the larger of the two boys, "what does the word *repent* mean?" He hesitated to answer. I then put the question to the other child about six years old. He immediately replied "It means, when one ourses he curses no more." Then I said to him—"who was Christ?" He answered "the Son of God." "What did Christ come into the world for?" "To save sinners." "What was done to him?" "They nailed him to a cross so he died." How invaluable the knowledge possessed by this little boy! These Sabbath schools are to be the nurseries of the church. Let all, who love the prosperity of Zion, support them and pray for them. Is there *a church* in this state, in which there is not at least one such school established? You may expect further remarks and inquiries on this subject from

A SUBSCRIBER.

AN APPEAL

To those who neglect Sabbath Schools.

Who, amidst the general concern awakened for the rising generation, sits down at ease, saying, "I pray thee have me excused!" Who, whilst so many are busily employed in pouring the light of heavenly knowledge upon the minds of children, look on with sullen apathy or cold indifference, or with the priest and Levite pass by on the other side! Alas! if all were like you, what sort of a world would this be which we inhabit! If every one like you—prayed to be excused from works of benevolence and mercy, the ignorant, uninstructed and unwarned, might sink to ruin, and one deep night of ignorance and misery, and horror, would enwrap the globe. You are determined that your loss shall not be too deeply felt when you die; that no unnecessary tears shall be shed at *your* grave; and no tablet erected to your memory, but in the breast of those who are bound to you by the ties of blood. Why do you pray to be excused from labors of love! Is it because you do not consider yourself duly qualified? Let me exhort you neither to underrate your own abilities nor overrate the work to which you are invited. You are not called to teach the mathematics, nor instruct the children in Latin and Greek; your business is to explain the Bible to their capacities, and teach them the first principles of the oracles of God. Surely, if inactivity and indifference to the cause of God were always criminal, they must be doubly so in the present day, when there are so many calls, so many motives to exertion, so many bright examples, and so many scenes of labor. I cannot but conceive, that the inquiry which meets the disembodied spirit on its entrance into the celestial world, now must be, "In what Sunday School did you instruct! To what particular plan of doing good did you consecrate your time and talents when in yonder world!" No sooner is the institution named, than some happy spirit recognises it as that to which, whilst in the body, he was peculiarly devoted, and presses forward to learn the history of its progress and its present state. Let no one say he is not invited again and again from the Bible and the sanctuary from the pulpit and the press; by the calls of Providence and the condition of the world. 'Tis impossible but that the loiterer must be arrested at every avenue with some spectacle of diligence to reprove his sloth, and some voice from heaven to rouse his inactivity. "Son, go work in my vineyard to day."—*Sunday School Mag.*

PRAYER FOR ALL IN AUTHORITY.

This neglected subject is well, and seasonably, discussed by the Rev. Professor Halsey, of Princeton, in the last National Preacher. It is treated in the first place, as a matter of *divine statute*, and, secondly, as *beneficial* in its operation to both *rulers* and *ruled*. If rulers be without piety, it may effect their conversion; if pious, it may preserve them from apostacy; it may make their administration more wise and comfortable and impress them with a stronger sense of moral character and accountability to God. The benefit to christians in the performance of this duty, are the following—

"1. The first benefit to Christians we would mention is, that through their "prayers for all in authority," God may grant the privilege of "leading quiet and peaceable lives, in all godliness and honesty."

2. As a second benefit that may result to Christians from their prayers, the judgments of God for the sins of rulers, may be averted or mitigated.

3. Praying "for all in authority," will contribute to preserve you from sinning against them; while it will render your subordination more easy and appropriate.

4. Praying for all in authority, will render you more punctual, uniform, and conscientious in the exercise of your elective franchise.

The benefits to *Society at large* are thus stated—

1. And first, "Prayer for all in authority," has a tendency to moderate the spirit and rancor of party.

2. "Prayer for all in authority" would produce on the public mind, an appropriate and favourable impression respecting Christianity.

3. By "praying for all in authority," we should contribute to extend and sustain the important doctrine of Scripture, that Jesus Christ, our Lord and Saviour, is Lord over all, and rules among the nations.

As the progress of the *Truth*, in all its happifying influences, is intimately connected with the purity of the fountains of authority in our land, this subject ought not to be forgotten before the throne of Him, by whom Kings reign wisely and Princes decree justice.—*Philadelphian.*

PROVIDENCE DIRECTS.

Says a correspondent of the London Tract Magazine for October, "A packet of books was sent from the town of B. among which was the Saints' Rest, which it pleased God to bless to the young lady who received it; and what makes the circumstance more remarkable is, that this book was sent *by mistake* instead of another. God overruled this circumstance for good: It is ours to scatter the seed, it is his to give the promised blessing; let us expect largely *from him*, labor zealously *for him*, and then give all the glory *to him*.

From the New-York Observer.

LETTER FROM MR. BIRD.

Extract of a letter from the Rev. Isaac Bird, to a gentleman in this city, dated Malta, Sept 19, 1828.

It were devoutly to be wished that every member of a church could be brought to examine himself, as if before the bar of God, in regard to the following point, viz: *What it was that he, in his professed dedication of himself to Christ, actually consecrated to his service and use.* I strongly suspect that in too many cases it would be found, that in that solemn transaction, the professor had no special regard to any thing, in connexion with himself, but simply his *soul*, and *that* too, not so much in its *present*, as in its *future* state: —that he had little idea of engaging his *body* for the labor, his *substance* for the expense, and his *powers of mind* for devising the ways and means, necessary to fill the earth as soon as possible with the glory of Christ:—that, with regard to these things, he reserved to himself the liberty, to an indefinite extent, of enjoying such amusements and following such occupations as are commonly called *innocent*,—only pledging his spirit, when all his earthly employments shall be finished, to be left as a sort of bequest to the Saviour. Because Christ came into the world and spilled his blood for the *soul*, the strange impression seems to be made, on some unthinking minds, that when one has given up the *soul* to to the Redeemer, he has answered all his demands; as if the Saviour had purchased the soul without its appurtenances,—the man without his possessions; or as if he had no claim upon us, except that which results from his *purchase*. "Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold; whether is greater, the gift, or the altar that sanctifieth the gift?" But it is pleasant to see the followers of Jesus evidently acquiring more definite and more adequate views of Christian duty,—becoming more sensible that Christ has a demand on *theirs* as well as *them* in his service,—and avoiding more and more such employments and diversions as have no other recommendation than that they have no hurt in them.

OFFERINGS TO GUNGA.

On the 2d of March, at the Varoonee festival, a large concourse of Hindoos assembled from all parts of the adjoining country to bathe in the Ganges at Vidyavatee, a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand, his son, a beautiful boy about six years of age. Having anointed his body with turmerick, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the Shastra; then

descending into the river, and holding up his son in his arm, he said, "O mother Ganges, this child is thine; to thee I offer it." So saying, he cast the little boy into the river, who sunk to rise no more. The crowd testified their approbation by crying out Hurreebol! It appears that several years back, the parent, being desirous of children, promised to offer his first born to Gunga, should the goddess be propitious to his wishes.

Another man at the same place, having performed the usual ceremonies, to prevent the intervention of his relations, carried his son, a lad about twelve years of age, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

From the New York Observer.

FOREIGN NEWS.

London papers have been received at Philadelphia to November 6, and Liverpool to the 8th.

RUSSIA AND TURKEY.—The capture of Varna by the Russians on the 7th of October, is confirmed. Omar Vrione immediately retreated, and was pursued by Prince Eugene, of Wirtemburg. On the morning of the 12th, a *Te Deum* was chanted in the Russian camp, in celebration of the capture, the Emperor being present. On the 13th, the Emperor attended divine service in the Greek Metropolitan Church of Varna, and soon after, took his departure for St. Petersburgh. The army, it is said, were about to go into winter quarters.

The victory obtained by General Geismar over the Turks in Little Wallachia on the night of October 4th, is also confirmed. The loss of the latter is said to be "several thousand killed, and 600 prisoners. Among the former is the Pacha of Albania. The whole of the enemy's camp fell into our hands, besides the 24 pairs of colors, seven cannon, a great number of horses and wagons, with ammunition and provisions of all kinds. We lost nearly 600 men killed and wounded."

GREECE.—The Journal du Havre says, "Greece is delivered without our soldiers having fired a musket. All the fortresses are in our possession. Corun has been delivered to General Iburce Sebastiani. Modon, Navarin and Patras, did not capitulate, but the garrison declared that they would make no resistance to our troops. The Mussulmans are immediately to be transported, the Turks to Asia Minor and the Egyptians to Alexandria."

Thirty five more cannon are to be sent to the Morea from France, to fortify the strong places. There is said to be a scarcity of provisions.

The Russians have obtained the island of Samos of the Greek government, to establish their head quarters; and it is supposed that the English and French will have rallying places in other positions. The expedition for Prevesa has left Poros. It will amount to about 35 sail.

The President has issued orders for the formation of six battallions of artillery on a nucleus of the two battallions now existing.

From the Columbian Star.

PRESIDENT'S MESSAGE.

The principal facts embodied in the late message of the President are as follows—

An acknowledgement of the benefits of Providence, and a summary view of his bounties.

Reference to the war betwixt Russia and Turkey, and the expression of an opinion that the pacific relations of Europe will not be thereby interrupted.

Our relations with France are not varied. Claims of indemnity for depredations committed on the property of American citizens during the revolutionary government, are not yet settled, and but little hope that they will be.

Our commercial relations with Great Britain are represented to be such as to require the exercise of a conciliatory spirit in both governments. The interruption of the direct trade with the British colonies is thought to operate injuriously both upon the colonies and United States.

A treaty of amity, navigation and commerce has been prepared for signature betwixt the United States and the Emperor of Austria.

Some instructive remarks follow upon the modifications to which those betwixt the United States and other powers have been subject.

The South American nations have presented an unsettled aspect among themselves, but nothing has occurred to interrupt the friendly understanding betwixt them and our government.

The condition of the revenue is represented to be most favorable. The aggregate of receipts for the year exceeds 24,000,000. It is estimated that 5 000,000 will remain in the Treasury on the 1st of January, 1829—9 000,000 have been applied to the extinction of the public debt, and 3,000,000 paid for interest. The whole public debt exceeds 58,000,000.

The coming year is expected to yield a revenue not inferior to the past.

The message enters into an elaborate vindication of the tariff system, adverts to the possible unequal bearing of that system, and recommends a revision in all such cases.

The native Indian native tribes are particularly noticed, and the attention of Congress invited to them.

The reference made to the Post Office department, represents the number of Post Offices amounting nearly to 8000, and the revenue arising to a million and a half.

The census for 1830 is brought to view, and the necessary provisions for carrying it into effect recommended.

KENTUCKY LEGISLATURE.

From the Kentuckian, Dec. 25.

COURT OF APPEALS.—On Friday last, the Governor nominated to the Senate, GEORGE ROBERTSON, and JOSEPH R. UNDERWOOD, to be associate Judges of the Court of Appeals. On Saturday the nominations were taken up, and after some discussion, were laid on the table. On Monday they were again taken up, and extensively discussed.—The question was at length taken, upon advising and consenting to the appointment of Mr. Robertson, and decided in the affirmative—ayes 21 noes 17.—After which, on advising, and consenting to the appointment of Mr. Underwood, which was, also, decided in the affirmative—ayes 30, noes 8.

SLAVE TRADE.—The bill to prohibit the importation of slaves, for sale, has been reported back by the Committee of Courts of Justice, with some small amendments, which was read a third time. Upon the passage of the bill, considerable debate arose chiefly upon the constitutional question involved, which occupied part of two days. It was finally rejected.—Ayes 45, Noes 51. On the next day Mr. Patton moved a reconsideration, and the motion prevailed; the bill was then again referred to a select committee.

THE ELECTION.

On Tuesday last, the Legislature proceeded to the Election of a Senator in Congress, (to fill the place of Col. R. M. Johnson, whose term of service had expired) and the public officers, chosen by the Legislature.

Senator in Congress.—Geo. M. Bibb, 84. Dr. Burr Harrison, 50. Majority for Mr. Bibb, 34.

Treasurer, second ballot.—James Davidson, 70. Robert Johnson, 66. Majority for Davidson, 4.

Public Printer.—Kendall and Meriwether, 76. Jacob H. Holeman, 60. Majority for Kendall and Meriwether, 15.

President of the Bank of Kentucky.—Peter Dudley, 74. J. G. Roberts, 62. Majority for Dudley, 12.

Messrs Henry Wingate and B. B. Johnson were elected directors on the part of the State.

President of the Bank of the Commonwealth.—F. P. Blair, 74. S. Q. Richardson, 57. Majority for Blair, 17.

THOMAS T. CRITTENDEN, Esq. has been appointed by the Governor, Secretary of State, in the place of George Robertson, resigned, which appointment has been confirmed by the Senate, unanimously.

NATURAL CURIOSITY.—The skull and jaw-bone of a monstrous sea animal, recently exhibited in this town, was unquestionably the greatest natural curiosity which has ever been presented to the age. It is said to have been taken from a serpent that was found floating dead upon the water on the 18th of May last, near Cape Cod. The tail of the animal was broken off, and hanging by the skin, which is supposed to have been the occasion of its death. The monster, as the advertisement described it, was 75 feet long, and shaped like a serpent, with no fins, and a tail like a fish; the back was black and hard like an alligator's, and the belly yellow and ribbed like the belly of a whale. The skull and jaw-bone were all that the finder, Capt. Abraham Small, was able to bring ashore, on the account of the putrid and offensive state of the creature, which had probably been dead some time when it was discovered. The bone exhibited was fifteen feet long and seven feet wide, and weighed twelve hundred pounds' When the flesh was on it, it might have borne some resemblance to a horse's head. We are strongly inclined to the belief that this may have been the great Gloucester Sea Serpent himself, or at least one of the family.

Lancaster, (Mass.) paper.

LEGAL GAMBLING,

Or the way to catch Gulls.

In the scheme of the Lottery advertised to be drawn on the 12th of November, there are according to the scheme now before me, 14,190 tickets, which are to be sold at twenty dollars each, which will amount to $283,800

The Prizes amount to	227,040
Leaving a profit on sales, more than Prizes, to the vender, of	56,760
Deduct 15 per cent. on $227,040, the Prizes, the deduction will amount to	34,056
Forty days interest on all Prizes that exceed $20, before they are payable, -	913
And it appears that the public suffer by this Lottery alone	91,729

Allowing that *all* tickets are sold and *all* Prizes are paid, the enormous sum of *ninety-one thousand seven hundred and twenty nine dollars.*

There cannot be less than what would be equal to twelve of such Lotteries in the year, of the Lotteries of this State, which would show that the thoughtless and inconsiderate pay to the Lottery managers and venders, a year, the sum of *one million one hundred thousand seven hundred and forty-eight dollars* more than they receive back in Prizes.

Readers, look at it; and examine and see whether I am right; and if right, call on our Legislature in a voice that must be heard, to stop this monstrous evil.—*D Ade.*

MARRIED,

In this town, on the 17th ult. by the Rev. Dr. Chapman, Mr. THOMAS S. REDD to Miss ELIZABETH MORTON; and Mr. LEWIS POSTLETHWAIT to Miss SARAH MORTON, both daughters of William R. Morton, Esq. and all of Lexington.

On the 25th ult. Dr. SLOANE, of Tennessee, to Miss POCAHONTAS HARRISON, daughter of Robert C. Harrison, of Fayette County.

DIED,

On the 22d ult. at the Hermitage, near Nashville, Tenn. Mrs. RACHEL JACKSON, consort of Gen. Andrew Jackson.

JUST Received and for Sale at Skillman's Book Store, Jordan's Row, Lex. A Discussion of Christian Baptism, as to its subject, its mode, its history, and its effects upon Civil and religious society. In opposition to the views of Mr. Alexander Campbell. By the Rev. W. L. M'Calla, Philadelphia. Subscribers to the work, will please to call, or send and get their Books.—All persons, in the State of Kentucky, holding subscription papers, for the above work, will please to send them, free of expense, without delay, to A. T. Skillman, with an order for their books. Those subscription papers that were sent to Philadelphia, will be returned to this place, where the subscribers, or their agents, must apply for the work.——Also for sale the Western Souvenir, published, at Cincinnati; likewise a large assortment of Family Bibles—which will be sold very low for cash.

From the Colonial Journal.

AFRICAN COLONIZATION.

Extract of a letter from Gerrit Smith. Esq. one of our warmest friends and ablest contributors.

"Will another attempt be made, at the next session of Congress, to enlist the means of the nation in behalf of the objects of our Society? Those means are indispensable to the *speedy* accomplishment of our work; but let us not have them, unless they can be constitutionally afforded to us.—I cannot agree with the great majority of our friends, that our work cannot be done without these means. There is patriotism enough in the people of this republic to do it—and in the face of all obstacles, they will do it. Do I count too largely on that patriotism? We betake ourselves, then, to a better—an unfailing reliance. If the subject cannot kindle sufficient alarm in the bosom of the patriot, yet it has power to move the sympathies of the Christian; and on the benevolent workings of his holy religion, and the blessing of God, which ever accompanies them, do we ground our last and safest confidence, that the next generation, if not, indeed, our own, will witness countless vessels employed in carrying back our poor Africans to their mother land, and in recompensing all the wrongs we have done her, with the blessings of civilization and the gospel."

On the supposition, however, that the aid of Government will not be obtained immediately, even at the most important crisis of our great and very promising experiment, the subject of this note presents a fit opportunity to make an urgent and powerful appeal to the people of the North. Almost to a man, they are anxious that our common country should be delivered from what they deem a great and threatening evil. And moreover, it cannot be said, that they are backward to do what they see to be their duty in the cause of their country. If their feelings are in any case too violent on this interesting subject, it is because they are mistaken respecting it. It is because they do not see clearly the difficulties and impediments with which it is encumbered. But they understand arithmetic. They know too, that the owners of slaves have paid for them the market price, the very price for which they are now ready to sell them, or set them at liberty. Their profit has been wholly that of use, which can be considered only as equal to the interest of the money which they have actually expended. The clear profit, if there has been any, has mostly fallen to the lot of those who have perpetrated the atrocities, and partaken in the horrors of the slave trade. Of these guilty persons, with shame be it spoken, many, perhaps the most, belong to the North. Those who give up their slaves without an equivalent, must make an actual sacrifice, nearly or quite equal to the full amount of their value. We may with safety set this value at $200 a head. What then is the readiness of the South compared with the North to get rid of this evil? We may compute it in decimal arithmetic. If the South liberate their slaves, they virtually pay $200 a head towards their emigration to Africa. If the North bear the whole expense of removal, they pay, excepting extraordinary expenses, $25 a head, or one eighth of what is paid by the South. But in fact, the South bear a very considerable part of the expense of removal. And yet there are more than 200 slaves whose masters wish to liberate them, and have already offered them to the Society; and they must still remain in slavery simply because the means cannot be provided of conveying them to Africa.—By actual computation, then, the South are about eight times as ready as the North to get rid of this evil. Surely if emulation does not turn the scales, censure must be silent. Those who are now implicated, cannot be blamed for what has fallen to them by paternal inheritance.—Their fathers expended their money for what was then deemed legitimate property. It is still so represented by the laws of our country.—The evil is universally allowed to be national, and it requires for its removal, a nation's resources and a nation's energies.

And what are our free coloured population? They are slaves, or the children of slaves, manumitted by the hand of their masters. They can, in reality, be considered in no other light than that of slaves just set at liberty. The South, as it respects the emancipation of their own coloured people, have stolen a march on the North, and have left them in the rear in the progress of moral sentiment. The actions of the North, then, should demonstrate how much their declarations on this subject are based on sincerity. In this respect, the language of the South is more unequivocal and more decisive. This is not declamation; it is not hyperbole; but truth unvarnished: and to a candid ear, a simple statement of facts is the most acceptable and the most commanding eloquence. Ed: *pro tem.*

Since writing the above, we have, for the first time, noticed the following from the New-York Observer.

"*African Colonization.*—We mentioned in our last, that more than 400 free blacks had applied to the Managers of the American Colonization Society to be transported to the African Colony, and that the owners of more than 200 slaves had declared their readiness to liberate them as soon as means are provided for their removal.

"We wish our benevolent readers to dwell for a moment upon these facts, particularly the latter. The good people of the North profess to regard slavery with utter abhorence, and often reproach their Southern neighbours, in no measured terms, for continuing a practice so opposed to every principle of justice and humanity." But is not the reply just?—"We feel the force of what you say: but we cannot first relinquish our slaves, which are half the property we possess, and then transport them to another clime: neither can we, nor will we, turn them loose upon our fellow citizens, to become paupers, thieves and robbers. If you are as honest in favor of emancipation as you are importunate, hand over to the Colonization Society $20, as often as we relinquish $300 or $400. We will free our slaves, if you will transport them to the land of their fathers.

"And what can the Northerner say? Nothing. And he ought to say nothing. If with all his boasted patriotism and compassion for suffering humanity, he cannot do little where he requires others to do so much, let him hide his head, and close his lips with conscious shame.

"But is it so? Will the friends of African emancipation in the Northern States suffer 200 of their fellow men to wear the chains of slavery yet longer and longer, for lack of the necessary funds to transport them to Liberia? We do not—we cannot believe it. Exempt from slavery ourselves, with all its attendant evils,—the very love of country, the common sympathies of our nature, much more the dictates of humble piety, would lead us to pity and relieve these children of misfortune and sorrow. But let it be remembered, kind wishes avail nothing in a matter like this; kind words avail nothing. The necessities of the case can only be relieved by prompt and liberal generosity. The season for safe emigration is rapidly passing away; and whatever is done, must be done quickly. Two months longer, and it will be too late."

There is such a resemblance between the note and the quotation, that it would seem as if one must have been a transcript of the other. They are both, however, the transcript of truth, and are therefore from the same original. We rejoice to see such sentiments from a source at the North so highly respectable. We cannot but hope that they will be found already written in the hearts of all who are the friends of freedom, of our country, and of humanity. And we trust, that wherever they are found, they will be like the breath of life, and will arouse each and every individual to ardent feeling, and to efficient activity.—The people of the South are now saying, and what is more, they are saying practically to the people of the North, "We are moved by your remonstrances; we are convinced by your arguments; and moreover, we are willing to set you an example on your own lessons of freedom and humanity. We are ready to lead the way, and even to leave you far in the rear, in the attainment of that object for which you have so earnestly plead, and which you have so loudly demanded. We hold our coloured population on principles which were approved and practised by you and your fathers.—We paid for them the market price, at a time when no doubt was expressed that they were just and legal property. We have ever held them, and we still hold them as such by the laws of our country. We obtained them when Government was pledged to defend them as our own. This pledge stands on the firm basis of a contract. No retrospective law can reach and destroy it, without doing inexcusable violence to the free principles, and free institutions of our country. Such a law would at least operate like the hidden spring of a trap, set to catch citizens whom the Government is bound to protect. Violence of this kind, though it may assume the name of *legal*, we will repel with all our strength. The free spirit of our fathers, and of our common country, commands us to do so. Yet we are ready, we show you that we are ready to give up what you have no right to wrest from our possession. Hundreds of thousands have already been so given up. More still would have been given up; but policy, and even the voice of humanity forbid the progress of manumission; and the salutary hand of law came forward to co-operate with our convictions, and to arrest the flow of our feelings, and the ardour of our desires. But they are only arrested; not overpowered or extinguished.—We offer you now more than two hundred Africans, and we entreat you to convey them to their native shores, whence they were torn by other hands than ours. We would call upon those guilty persons to undo what they have done; but Alas! if the curse of Providence has not swept them and theirs from the world, their hearts would probably be callous far beyond the influence of our entreaties. Accept, we beseech you, the offering, and assist

in a small degree to accomplish your own desires. We give it freely: we give ten dollars to your one. Many of us are embarrassed, and some made poor by the sacrifice. But we trust in that God whom we desire to obey, and we beseech him to touch your hearts, and impress your minds with our own feelings, and our own sentiments."

DIALOGUE BETWEEN TWO PHYSICIANS.

To the Editors of the Christian Advocate and Journal.

Gentlemen:—The following dialogue, in substance, took place lately between two physicians. It is at your service. J. W.

A Doctor. I am glad to see you, at this time in particular, as I hope from you a liberal subscription towards building a meeting house in ——— [Hands the subscription paper.]

Z. Sir, I am not fond of sectarian meeting houses. Build one for the common cause, and you will find it easier to accomplish it.

A. I am fully aware, sir, that this is the general opinion of those who make no profession of religion; but Christians of every sect must know by experience that free meeting houses as they are called, are always a bone of contention; and finally, those who will not contend are excluded: so that such houses become sectarian in the end.

Z. All this may be very true; but why, sir, do you expect that I should be particularly liberal?

A. First, because physicians are I suppose generally liberal minded men, and next your extensive practice warrants the belief that you are able.

Z. And yet, sir, we have scarcely ever any money to command, and are generally in debt. This is my case at present, and on this account I cannot now assist you to build the house you propose. How is it, sir that you can subscribe so much—you, who have had so little practice for many years? You must have made a good deal in former times?

A. Yes, sir, as you do now. I made a good deal when I was able to practice; but, like you, I was always in debt. I was but a poor man, though I made so much, and had hard work to pay my debts.

Z. Then, sir, you have found how to be rich with a little?

A. Just so, sir. I am now quite rich.

Z. Well, sir, tell me the secret.

A. Well, sir, I have found that when I made so much I was a robber, and now I try to be honest.

Z. I suppose you mean that you charged too much?

A. No, sir, I believe I charged as low as the lowest.

Z. How then, sir?

A. I robbed God. I had considerable practice on the sabbath, and this I put to my own purposes, when in fact it belonged not to me but to the Lord. This I have reason to believe was the chief cause why I did not prosper.

Z. And how do you now manage it?

A. Why, sir, seeing it is not my own, I devote it to promote his cause whose it is.

Z. Well, sir, I can never give up my Sunday practice, for it brings me in more than any other pay. But how can you keep a separate account of what you get on the Sabbath?

A. This, indeed, I found difficult; but the best way I have yet tried is to take a seventh part of what I make yearly, deduct a seventh of the bad debts—(charge no poor person on the sabbath, but take care not to let them know this)—for which I deduct again a certain proportion. The remainder will be about the net product of sabbath earnings.

Z. Well, sir, I give to the poor as I am able, and certainly that is all that is required.

A. But perhaps you only give in part, that of which no part is your own, and in this way you will never be able. For a few years give your Sunday practice to whom it belongs, by promoting his cause in the way of Bible societies, Sunday school, tract, and missionary societies, &c. and expend no more than is absolutely necessary. You will then know that this is the best way to prosper.

Z. Farewell, sir, Your plan won't suit me.

TO THE FAITHFUL PASTOR.

The system of truth cannot but inspire you with the strongest benevolence to the people. We hope, we trust, you preach a God, who has pardoned you; a Saviour, who has died for you; doctrines, which you faithfully intend to obey; endless misery, from which you hope to escape, and endless happiness, in which you hope to share. Make, then, their interest your own, feel for them, as for yourself. Think what it is to be saved; what it is to perish. Recollect daily, that they may be your companions in heaven; and that through eternity you may enjoy the transport of remembering that you have been the instrument of their salvation. Through eternity they may remember, that under your ministry they were born of God; made heirs of endless life—and fitted for the glory of heaven. Think what a consummation of your ministry it will be to lead them up to the throne of judgment, at the final day; and to say to Him who died on the cross, "Behold, here am I, and the children whom thou hast given me." Think what it will be through endless ages to have their blessings heaped upon your head.

With these solemn considerations always in full view, you will labour, earnestly, to "come forth" to the people "in the fulness of the gospel of peace." Your sermons, before they are brought to the house of God, you will water with your tears, and embalm with your prayers.—You will "plant the seed" of life "with all humility of mind; and with many tears," you will beseech the Author of all blessings "to give the increase." You will remember, you will feel, that you are appointed by the great Shepherd to "watch the flock in the fear of God, as one who must give an account." But what must be the account, given by a minister, at the bar of God, of a wasted life; of squandered talents; of sloth and cowardice, in his Master's service; of a perverted gospel; of an abused ministry; of faithless sermons; and of a neglected flock, left by himself to error, sin and ruin, precluded from eternal life, lulled into the sleep of death, and led to perdition!

With these awful considerations in view, who, that deserves the name of a minister, who, that deserves the name of a man, can fail of delivering the message of God, fervently, faithfully, with the deepest tenderness, with the strongest yearnings of affection. Must not his heart beat; must not his voice tremble; when he rehearses to dying creatures, hasting to the judgment, the terrors of the final day, and the burnings of devouring fire? Must not his bosom heave; must not his eye kindle; must not his tongue glow; when he repeats the wonders of redemption, the sufferings of the cross, the excellency and loveliness of the Redeemer, the mercy of a forgiving and sanctifying God, and the glories, of immortal life; when he puts his hand on the door of heaven; and, opening it for the entrance of his flock, discloses to them the throne of God and the Lamb, the innumerable company of angels, the general assembly of the first born surrounding the tree of life, and singing with transport the eternal hymn; "Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever. Amen!" —*Dr. Dwight.*

From the Philadelphian.

"WHAT IS THY PETITION?"

Seldom do circumstances occur so strikingly calculated to exhibit the power and efficacy of prayer, and the readiness of the Almighty "to grant the Holy Spirit to them that ask him," as an event which lately happened in a town, situated on Connecticut river, Mass.

The subject, a young lady, had suffered during 2 or three years, with a rapid destructive consumption.—Recourse had been had to a great variety of medicines, with little or no effect, and a residence on the sea shore had been tried for a considerable time, with no better result.—Her attending physician could effect only a temporary relief, and it was evident to all, that her days were numbered, and that she could not possibly live a very long time. She, too, was conscious of her approaching end. But, what seemed most surprising, and which most distressed her friends, was her entire indifference to her future state. The most solemn appeals were made to her feelings; her prospects for eternity were exposed, and the terrors and threatenings of the law, and the promises and invitations of the Gospel, were urged without any apparent effect. Her conscience had become seared, and her feelings callous to every truth. Almost all hope for her was lost. In this state she continued till within three weeks of her death, when she became somewhat alarmed, in view of her situation. A few females interested themselves in her behalf, and agreed, in a private manner, to make her a subject of special prayer, in their secret devotions, and appointed a day, to be particularly observed, as a concert of prayer, on her account. They had hardly asked of the Lord, before their request was granted. Her anxiety, from that time increased; and three days before her death she found relief, afterwards manifesting much peace of mind, being willing, and even desirous of departing, to be with God; and, as far as the short time for judging would admit, left every reason to believe that she had not been deceived in her hope. A. C.

"The man who does not make the religious character of his children the supreme end of all his conduct towards them," says the Rev. J. A. James, "may profess to believe as a Christian, but certainly acts as an Atheist."

Would you be exempt from uneasiness: do no one thing you know or suspect to be wrong. Would you enjoy the purest pleasure: do every thing in your power you are convinced is right. Most of our misfortunes are more supportable than the comments of our friends upon them.

It is a great blessing to have pious and virtuous parents.

Poetry.

NEW-YEAR'S ADDRESS,

Of the Carrier of the Western Luminary,

JANUARY 1, 1829.

TIME flies apace upon its rapid wings;
Nor stays its course for beggars or for kings.
Year after year retires with speed away;
The past is ended with the present day:
Months, days and moments rush impetuous on,
To tell us only, they are past and gone!
Each New-Year's day reminds us of the past;
How short the period since we saw the last!
Time wears us out, and clogs the whole machine,
And memory tells us what we once have been:
Time makes us gray, and all our strength impairs,
And loads decrepitude with anxious cares:
Time takes the dimple from the blooming face,
And leaves the furrow deepened in its place:
Time rolls her car, with every passing year,
To bring the final close of all things near.
Nature looks gray by long protracted age,
And year by year turns some advancing page!
Mortals by millions all around us die;
This solemn fact no sceptic can deny;
Some whom we knew, perhaps, and doated on,
Where are they now! alas we feel they're gone:
Time closed on those, whatever was their fate,
And fixed them somewhere, in some separate state:
How short did time, to those dear friends appear;
And oh! how precious when its end was near!
Some sport their years, and all their lives away,
Like children pleased with play-things day by day;
Amusing, and amused, they flirt along,
And murder time, by story or by song;
Thus youth deceived, man comes to riper years,
And yet, no wiser for the past appears!
From scene to scene in quick succession flies,
And thinks in each some great advantage lies;
All is chimera, phantom and deceit,
'Tis painted sun-shine & a perfect cheat:
Thus life and years are spent in vain pursuit,
To gather poisoned, interdicted fruit:
Then comes his end, and man, deluded dies,
And every hope of earthly prospect flies:
He finds, too late, his projects all were vain,
The source of disappointment, grief and pain.

Yet, there is something of superior worth,
To all the evanescent joys on earth;
This is RELIGION,—This alone, will do
What nothing else, my patron, can for you:
This is the great Catholicon, designed
To fill at once the vacuum of the mind:
There, joy and peace, and happiness sublime,
Reaches beyond the measurement of time:
This one thing needful, does comprise the whole
Unbounded wants of an immortal soul!
If thou hast not *Religion*, nothing can
Make you, my patron, here, a happy man;
Thou know'st it well—perhaps the present year
May end thy life—Where wilt thou then appear!
Hope ends with life, and then remains to thee
The awful openings of Eternity!!
Oh Time! how short!—Eternity!! how long!
With these dread words I close my New-Year song.

MISCELLANY.

TEMPERANCE.

The Synod of Geneva, N. Y. at a meeting held at Syracuse,

Resolved, That it be earnestly recommended to all the members of churches under their care, entirely to abstain from distilled spirits, except as a medicine; to prevent as far as possible its use in their families, and to discountenance in every way practicable, its manufacture and sale in the community.

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☞ DRUNKENNESS.—PROFANITY,—DEATH.

Died, in Kent, on Sunday 10th Nov. Peter Clear, aged about 30. He was formerly a man of good character, and a school teacher, but of late years the bottle was his principal companion. On the day of his death, with "certain lewd fellows of the baser sort," he went to a house of very doubtful character, intending to spend the day in rioting, profanity, and excess. Here, commingled with the songs of the drunkard, were heard mock prayers and exhortations, indicative of hardness of heart, and a contempt for the institutions of Christianity, seldom manifested by the most depraved of our fallen race. On supper being announced, Clear was so intoxicated as to render assistance necessary in getting to the table. On being seated, he impiously attempted to perform the solemn service of asking a blessing on the provisions before him. Here the arm of Mercy, which had until this hour stayed the sword of Justice, was withdrawn. The miserable wretch swallowed one mouthful of the food, and with an agonizing exclamation, "Lord God how I feel!" in an instant sunk into eternity! The Bible Christian can make his own comments upon this tale, which we are assured, by undoubted authority, is true.—*Litchfield County Post.*

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AGE OF BENEVOLENCE.

The United States contain 12 millions of inhabitants, and the whole sum annually expended by them in sending the Gospel to the Heathen, is about $120,000: the same people spend annually upwards of $50,000,000 for ardent spirits. Now what strikes a disinterested spectator as one of the most extraordinary characteristics of the present age, is, the complacency with which the people contemplate themselves, as inhabitants of the world in this age of great and benevolent effort. Yes, the people of these United States, and even pious Christians, can look upon themselves with complacency, and consider themselves as highly favoured in being permitted to live in an age where they can expend the enormous sum of $120,000 to send the Gospel to the 600,000,000 of Heathen, in obedience to the command of their God and Saviour—and in an age too, where, in obedience to the commands of the Devil, they can spend more than 50 millions of dollars for ardent spirits, destroying the bodies and ruining the souls of more than 30,000 persons a year.

One hundred and twenty thousand dollars, divided among 12 millions of the United States, is ten cents a piece —50 millions divided among 12 millions, is $4 17 cts. a piece.

Great cause for complacency and self-gratulation have the people of the present extraordinary age, when with great effort they can raise *ten cents* a head to send the Gospel to the Heathen; and *four dollars, seventeen cents* a head, to ruin the temporal happiness and damage the souls of thousands of their fellow citizens —*Middletown Sen.*

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From the Visitor & Telegraph.

MR. EDITOR,—I was highly pleased at the *serious misfortune* of the poor whiskey trader, as related in your paper. When I read it, I almost insensibly raised my hands and exclaimed, Amen! Amen! success to the good cause. For the encouragement of those engaged in the cause of *temperance*, here is another of the same stamp.

A whiskey trader and manufacturer, a *Christian too!* and perhaps an elder, tells this melancholy tale. "On my last trip to market with a load of whiskey. I stopped as usual, at my old stand on the way, on Saturday afternoon, where I formerly sold much whiskey by way of retail; but alackaday! not a single quart did I sell. This astonished me, and put me on inquiry as to the cause; when lo! there had been a madcap religionist there in my absence, and formed a Temperance Society, and on the plan too of *entire abstinence*. I usually tarried at this place on the Sabbath, (for I dared not *travel* on the *Holy Sabbath*,) what was my surprise at the change of the place—no drinking, no parading, no trampling upon the Holy Sabbath! The place was remarkably altered, and that for the better, and nearly convinced me that Temperance Societies would do good; yet, what is the poor manufacturer of whiskey to do—are we to abandon the making and trading in that article, which is the most profitable!" What says Christ, my friend! "Seek ye *first* the kingdom of heaven." Again, "What will it profit a man if he gain the whole world and lose his own soul,"—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31.

Do we manufacture this "liquid fire" for the glory of God! Do we sell this deadly poison to the glory of God! Let conscience speak out and act out, and let her voice be obeyed, and the work will and must go on. This would be a good criterion to try the soundness of our excuse in the manufacturing of this fatal liquid: "Have I ever fell down upon my knees, and lifted my hands to a good and a holy God, and entreated him to enable me to make ardent spirits for his glory and the good of mankind?" Yes, we wish we could get all our friends from the mountains, engaged in this practice, on their knees upon this subject, and then our distilleries would vanish like the morning dew.

I cannot compare a distillery to any thing better than the "fatal Upas," which kills every thing within its reach. Look at yon dark, gloomy cabin; see the curling of that black smoke, notice that foul stench, come not near this place; here they manufacture the deadly stuff that causes our prisons to be filled, that peoples our poor-houses and lunatic hospitals, and finally lands the shivering, affrighted ghost in an awful Hell. TEMPERANCE.

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From the Visitor & Telegraph.

HOW TO KEEP FROM ASKING A BLESSING.

And it came to pass in those days that Satan was sore grieved, that certain men, when they did eat, called upon El Shaddai. Wherefore he betook himself to counsel.

And having called a conclave in hell's remotest north, he submitted the case to his compeers.—After various advices the following was unanimously adopted.—That whereas many, who call upon El Shaddai, do also pique themselves on their politeness; therefore, resolved, that it shall be the object of all noble-minded devils in their attempts to blot out the name of El Shaddai,—1st, To set aside the use of tables, so far at least as the last meal in the day is concerned—2d, To scatter in various parts of the room, those who would partake of that meal—3rd, To create and keep up much loud talk just about that time—4th, To spread the opinion that it is vulgar to eat at a table, and 5th, To hinder by the aforesaid and all other possible means, the asking of a blessing at said time. The above resolutions no sooner passed, than measures were adopted to carry them into effect; and the reports brought back by those who sallied forth to execute them, were very favourable. In a short time twenty thousand christians gave up as vulgar the practice of asking a blessing at tea. There was, however, one old Clericus, that saw through the scheme, and would still call upon El Shaddai, whether at table or not. So soon as every thing was prepared, he stopped the servant, and reverently closing his eyes and lifting up his hands, he called upon God. This case was single and did much perplex Satan, but soon he withdrew and left Clericus to his bigotted obstinacy.

It is hardly necessary to inform the reader that this is a true statement. "In all thy ways acknowledge" God. If guilty repent and reform.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New-York prices*. Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.